UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXVII — CHICAGO, MAY 7, 1891. — NUMBER 10

UNITY.

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CHARLES H. KERR & CO., PUBLISHERS, 175 DEARBORN STREET, CHICAGO.

Weekly: $1.00 per year.—Single copy 5 cents.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to read the premium offer on last page and send lists of trial names at once.

Editorial.

THE unofficial introduction to the Western Unitarian Anniversaries in the way of a reception at All Souls Church on Monday evening, and the farewell reception given the same by the Unitarian Club at the residence of Mr. and Mrs. John Wilkinson on Friday evening are among the pleasantest privileges of the week. It is hoped that as many as possible of the delegates will plan to be present at both. It will secure promptness at the opening sessions and deliberation at the closing ones.

IT seems that Miss Frances E. Willard, president of the Woman's National Council, lately convened at Washington, has incurred the severe criticism of some of her orthodox friends for the large degree of space given on the programme to the women ministers of our Unitarian household. The *Independent* comes to Miss Willard's defense by reminding its readers that the Universalist and Unitarian have produced more women ministers than any other denomination, and that therefore little room for choice was afforded. It also calls attention to the fact that the Woman's Council is strictly undenominational, and tries to restore the balance by pointing out that a dozen missionary organizations were represented "of undoubted orthodox lineage, with King's Daughters associations, etc. It consoles Miss Willard with the reflection that "one who is fighting the devil,"—spelled with a big D,—"must expect to get some blows in return and not feel sore over them."

WHAT a delightful avocation opens up before the Unitarian minister of New England. If he has any leisure time on hand, all he has to do is to turn around and he is sure to find in his neighborhood the traditions of some saintly Quakeress, some stalwart Puritan or heroic "Revolutionary Chaplain" to amuse himself with. The last is what our old friend, C. A. Staples has lately found to engage his leisure, and he has given the result of his studies in the April *Unitarian Review*, in a very interesting article with the above caption.

REV. I. M. ATWOOD is the writer of a column of "Editorial Briefs" in two of our Universalist exchanges, the *Christian Leader* and the *Universalist*, in each of which he pays a high tribute to the late Rev. L. G. Ware, who, he says, held but a modest rank in the pulpit, but "was more a part of Burlington's best life than any minister or man who lived there." His was a silent, pervasive influence for the higher thought and life of the community, one whose pure and lofty character endeared him to all sects and classes; "one of the few men who having no family of his own was welcome in everybody's family; a gracious, cultured, gentle, pure and widely useful man."

JOHN WESLEY, when eighty years old, accounted for his hale and vigorous condition by the following facts, which we commend to the ministers who break down from "overwork":

1. To the power of God fitting me for what he calls me to do. 2. To my still traveling four or five thousand miles a year. 3. To my sleeping, night or day, whenever I want it. 4. To my rising at a set hour. 5. To my constant preaching, particularly in the morning. Mr. Stead, in his interesting article in the *Review of Reviews* on John Wesley, entitled "St. John of England," says that Mr. Wesley abstained from tea, was a demon of industry, always in haste, never in a hurry and was eighty-six before he felt the approach of old age.

A NEW YORK letter, written by Rev. John Coleman Adams for the *Christian Leader*, contains an account of the reception tendered Rev. Howard MacQueary by the Nineteenth Century Club. The subject of Mr. MacQueary's address was, "The Religious Problem," which was listened to with careful and sympathetic attention by his cultured audience. Mr. Adams reports that the impression made by the speaker was most favorable, as respected his honesty and his modesty, but adds, with what we can not but feel to be some justice, that the impression was also father strong that the former minister of Canton is to a large extent the creature of newspaper talk and notoriety, who neither desires nor is quite able to maintain the sudden prominence lately forced upon him. Mr. MacQueary's address was followed by discussion, in which Rabbi Gottheil spoke a warm preference for the liberal thinker who voluntarily severs his connection with the church whose creed he has outgrown, without waiting to be thrust out; a sentiment that was warmly applauded, and quietly received by the guest of the evening, who attempted no reply to this very plain criticism. There is no doubt but the rabbi's position is in the main the most logical, but it does not therefore follow that one pursuing another course might not act from as high conviction and as pure an intention. We can never be too careful not to judge a man's motives by his mental methods.

OUR Cambridge contributor, in a letter not meant for publication, writes us a delightful account of a meeting of the Boston Browning society at which Mr. George W. Cooke read a paper on the Pope in the poem, "The Ring and the Book." He spoke of the religious quality of Browning's poems, of the poet's "brave-heartedness, the spirit that will not let itself be made unhappy, but believes in joy as its true inheritance;" and everyone hearing it must have felt, our correspondent thinks, "a stronger grip on the real things of life." Will not E. E. M. give us her impressions of "men and things" in her old-new home, oftener, through the columns of UNITY, and thus give her numerous friends among our readers the benefit?

A DILIGENT and intelligent student of Goethe, well known to many of our readers, Mrs. C. K. Sherman, sends us a note expressing her disagreement, which we believe other students of the great poet would share, with the use made of the quotation defining God as pure feeling, in the essay on "Sentiment vs. Science," in our last number.

Fill thence thy heart, how large soe'er it be;
And in the *feeling* when thou utterly art blest,
Then call it what thou wilt,—
Call it Bliss! Heart! Love! God!
I have no name for it!

Our correspondent reminds us that these words of Faust were spoken to Marguerite at the time when he was employing all his arts against her purity and peace of mind, that they should be read entirely in this connection and not as defining Goethe's full and highest thought on the subject.

A WRITER in the *Nation*, Edmund H. Sears, carrying on the discussion concerning the true worth and influence of Cardinal Newman's life on modern thought, speaks in terms of high praise of the communication from which we quoted an extract last week, and adds that while the influence of his moral character was undoubtedly all that his admirers claim, that which he exerted in the fields of intellectual research could not but be bad, Mr. Sears says, "pernicious." He makes the distinction, which should always be borne in mind, between mere mental attainment and mental life. Cardinal Newman's great scholarship, dialectical skill and command of language are well known. "but," says Mr. Sears, "it is the use men make of such gifts which determines their worth to the world," and Newman's use of them was "an exceedingly poor one." He pronounces the "Apologia" a great piece of dialectical writing; but for all of that full of "intellectual pettiness." It is, however, as a defender of "the Christianity that sees no moral obliquity in a union of church and state, and in the Tory methods of governing Ireland" that Mr. Sears chiefly condemns both the great cardinal and some of his biographers.

Business for the Western Unitarians.

Last week we spoke of the attractions and the thought problems that are offered to the consideration of the constituents of the Western Unitarian Conference at its approaching anniversary to be held May 12–14 at the Third Unitarian Church in this city. This week we desire to call attention to some of the attendant interests, the work and worth of those activities that have grown up around the parent organization. They are the children of the Western Conference, without which they would not have been. The vigor and efficiency of the parental home is largely dependent on the thrift, industry and hopeful courage of its children. Around the central programme will gather discussions and deliberations that will enhance or retard the interests represented by the Postoffice Mission, the Unity Club work, the Sunday-school work, the Summer Institute, the Unity Publishing Committee's work, which is the source of our Unity Mission tracts, the wider publishing interests of C. H. Kerr & Co. and of UNITY, as well as the homekeeping cares first assumed by the Women's Western Unitarian Conference and which we hope will be taken in hand by that organization again in a more vigorous and effective way than ever before. The headquarters, at 175 Dearborn street, needs the home touch of a woman's hand and hospitality as much as ever, and this work is the still unexhausted and almost unaccepted opportunity of the W. W. U. C. which we trust will not remain so much longer. The relations of this harmonious trio of societies, the W. U. C., the W. W. U. C. and the W.U. S. S. Soc'y has ever been beautiful and helpful, but the terms of this copartnership, the financial adjustments and division of labor are matters that call for careful study and readjustment in committee rooms and joint board meetings. Their interests are so akin that their financial problems should be made as nearly one as is consistent with exact book-keeping and the individual autonomy of the boards. When these three societies fully recognize their common burdens, their joint interest in the problems, perplexities, the joys and the reproaches of the Western Conference, their directors will seek more and more the helpful consultations of joint board meetings and other co-ordinate councils and work. To this end we will enumerate the following collateral interests that ought to enlist the attention of the delegates attending the meetings of the Western anniversaries. Let them come for work, not for amusement; to attend to business, not to see the sights. These are some of the questions to be considered:

1. The homekeeping work at headquarters, how to make it more a home and a busier workshop than ever before.

2. The tract publishing work. What tracts are most needed and how to secure them.

3. The Sunday-school society, which this year is confronted with two large

and fresh opportunities. The "Six Years' Course of Study" is fairly launched and the serious work of a big undertaking is upon it in connection with this work. The Sunday-school Institute and Summer School is a necessary adjunct. This is perhaps the most interesting and prophetic missionary venture which the Western Unitarians now have in hand. We doubt much if $1,000 could be spent in a more profitable and fertilizing way throughout the entire Unitarian field of the United States, than in fostering and furthering this Summer School venture of the Sunday-school Society.

4. The eight hundred remaining dollars of the $10,000 "Theodore Parker Memorial Fund" ought to be raised before the close of the Conference, and a vigorous grasp taken upon the work of raising the $25,000 more to complete the original $50,000 endowment fund scheme. This count points to high and inspiring business enough for one annual meeting. Let no time be wasted in discussing matters that should be taken for granted. Let the organizations and organizers "Look forward and not back, up and not down."

The Children in Our Liberal Churches.

During the temporary absence from home of the senior editor, and quite without his knowledge, the writer wishes to say a word about what she considers the most important feature of the pastor of All Souls work, viz., that of the Confirmation Class which meets every Saturday afternoon. On the evening of April 27, the Alumni of five years met in the church parlors for their annual reunion, sitting down to supper together at tables daintily spread by the young people, no guests being admitted except the mothers of the members of the class, and a few of the church officials. The exercises of the evening consisted of singing, recitations, toasts and two or three addresses by the pastor and older members of the society. The most significant feature, epitomizing the methods of thought and training employed in the class, was the concert recitation at the close of the evening, by a hundred or more young voices, of selections from the poets, embodying the main principles of that liberal faith in which they had been instructed. "What is our thought of God?" asked the pastor, and the chorused reply came in the two opening stanzas of Pope's Universal Prayer:

"Father of all, in every age,
In every clime adored,"

"What is our thought of man?" was the next question, answered in the lines from Longfellow:

"Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not;
That the feeble hands and helpless,
Groping blindly in the darkness
Touch God's right hand in that darkness
And are lifted up and strengthened."

Then followed the definition of "Our Thought of Jesus," found in Whittier:

"The dusty-sandled Nazarene
Through ripening corn-fields led the way
Upon the awful Sabbath day;
His sermons were the healthful talk
That shorter made the mountain-walk,
His wayside texts were flowers and birds,
Where mingled with his gracious words
The rustle of the tamarisk tree
And ripple wash of Galilee."

"Our Thought of the Bible," from Emerson, beginning:

"Out of the heart of Nature rolled
The burdens of the Bible old."

"Our Thought of the Church," from Samuel Longfellow's well-known hymn:

"One holy church of God appears
Through every clime and race."

Mr. Jones' method of instruction on this class is already known to many of our readers but is well worth repeating. In a year's series of lessons, *i. e.*, from the beginning of October to the last of April, he attempts to give the children a bird's-eye view of the general course of religious history, with studies, first of the seven great ethnic religions and their leaders, done in the form of short, written papers by the pupils, supplemented with general discussion. Then the stream of Christian tradition is traced in its various divisions of the Catholic and Protestant sects, coming down at the close of the course to a rapid, but careful study of Unitarianism, and its history. Those who have had opportunity to observe the work of the Confirmation Class unite in hearty tributes of praise for the excellent results attained. The children are interested and eager to do their share of work, and there is no doubt that at the end of the year they are better informed with regard to the leading, pivotal points of religious history, the gradual development of religious ideas and of the sentiment of worship than many of their elders who attend church service regularly. We wish this work or something of its general description might be done in every church. We are sure there is no better way of securing the interest and arousing a sense of obligation in the minds of the young towards the church to which they belong than this; proof of which is found in the fact that those children joining the class are more interested in it than in the Sunday-school, with its less definite aims. That the leader of this particular class, with his gift of rapid generalization and those personal qualities which endear him at once to the young, is especially fitted for this work is very likely true, but it is also of a kind every earnest minister must be more or less fitted for. Only by this definite instruction in the principles and methods of our liberal thought can we hope to preserve the young of to-day for the coming tasks and duties of to-morrow. C. P. W.

The Sinaloa Experiment.

Rev. Napoleon Hoagland, who is personally known to many readers of UNITY and is located at present as pastor of the First Unitarian Society of Olympia, Wash., writing with reference to our review of A. K. Owen's pamphlet on "Integral Co-operation at Work," to the spirit of which he thinks that we did scant justice, gives us the following description of the experiment at Sinaloa, Mexico. Mr. Hoagland has visited the colony and we are glad to give our readers the result of his observations. He says "It is neither communism nor anarchy but more nearly an experiment in state socialism, under the form of an incorporated company in which each member is a holder of stock or credits in proportion to the amount of service or money contributed." [Mr. Hoagland is evidently speaking of what the movement hopes to be or what it has become since his visit last fall. In a letter written by him at that time and republished in the pamphlet in question, he tells us: "Strictly speaking the history of The Credit Foncier Company's attempt is neither for nor against the successful working of 'integral co-operation,' the original and basic principles of the company. Mr. Owen has himself declared that *no part of his plan has yet been tried.* Director Wilber, chairman of the resident board of directors, tells me that the original plan of co-operation 'had neither been tested nor marred.' The colony has been an exemplification, not of integral or entire co operation but of a mild or partial form of communism."]

"The company agrees to furnish every member employment, allowing individual choice in the selection of the same as far as practical. No franchises or special privileges are granted to any member or members. The company is organized to do the entire work required in a highly civilized community, hence the name integral or entire co-operation. Partial co-operation is already successfully established in many forms and degrees of extent in our present system. In fact it is almost impossible for a person to engage successfully in any kind of manufacture or trade unless he becomes a member of a stock company. And even the stock companies find that it pays better to be friendly than to stand as bitter rivals of one another, so they too are united to form companies of trust. Mr. Owen's plan is simply to go one step farther and include everybody and everything that pertains to public utility and convenience in the trust. Thus when all issues of a bread and meat and clothes kind are pooled it will be possible for people to live in a state of trust, or faith in man, such as we think of when we pray God's kingdom come. The object of the association is to help each member to help himself, and to help him to make the best of himself. And this it does by each individual surrendering his opportunity to take any commercial advantage of another. The members of the company do not hire one another nor do they buy from one another. All dealings of a commercial character are between each member and the company and between the company and the outside world. The government of the colony is under control of a board of directors elected by the members. Women are extended equal privileges with men, in regard to voting, property holding, and remuneration for services. In addition they are given the benefit of the doubt and the right to protection in cases between man and woman. A stockholder will not be permitted to vote for himself for any office, nor will he be allowed to ask another to vote for him.

Then, as ownership of real estate is limited it will be seen that every possible precaution is taken to prevent speculation, monopoly, and corruption in politics. Each person will be assisted and encouraged to build his own home. There will be no tax gatherer or sheriff to molest or make afraid. The name of the Company, Credit Foncier, which was organized under the laws of Colorado in 1886, means that the home is the basis of the society.

The company is not organized for purposes of production merely, it is organized with special reference to the problem of equitable distribution. It includes that nobler object, the use of material products for the higher purposes of life. The company's three-word motto is *Duty, Equity, Independence.* The first article of the covenant to which members are required to subscribe is, that the usefulness and happiness of mankind depend upon their physical; intellectual and moral development, the second is that land and all its natural properties must be under intelligent and thorough control, and must be held in trust by the state for the use of its members.

The thirty-fourth article declares belief that the principle underlying religious thought is correct, "that the sentiment of religion is good in proportion as it inspires the feeling of duty to every creature which comes within the sphere of one's life." On page 149 and 150 of his first book on Integral Co-operation (No. 655 Lovell's Library), Mr. Owen says "We have had enough of 'Hell' practically, and entirely too little of 'Heaven.' 'We have had church until we can't rest, let us have the teachings of Jesus Christ put into practice.'"

If any one is unable to gather from these words any definite idea as to the nature of the experiment, perhaps John W. Lovell's pamphlet entitled "A Co-operative City and the Credit Foncier of Sinaloa," published by the Lovell Company would be intelligible. Further light might be obtained from the colony paper the *Credit Foncier*, published every two weeks at Topolbampo, Mexico, by Marie Howland. "Good news all along the line" is the report of this little messenger under date of March 15th. And I am sure that every friend of humanity would say "God speed!" if they but knew what the heroic band in Sinaloa are actually trying to accomplish, for they are attempting to solve *the* problem of ample production and equitable distribution, not by talking but by doing."

We shall all agree with Mr. Hoagland in his admiration for the fraternal spirit that has animated this venture. The heart is sound; can we say as much for the head? As an illustration of the centralized authority which socialism proposes to establish, we quote from Mr. Owen's pamphlet the pledge which a person is required to take on becoming a member of the Topolobampo colony: "I, the undersigned and holder of this Permit, in consideration of the receipt thereof do hereby pledge and agree to abide by 'Our Principles' as published in Vol. 2, No. 3, of *The Credit Foncier of Sinaloa*, which are made a part thereof, and to live in accordance with the by-laws which may from time to time be made by the Directors of The Credit Foncier Company! and in case that I break the said rules, I will submit peaceably to the fines, penalties, etc., which may be imposed by the said by-laws, waiving all right to appeal before the Courts of the United States of North America, and of those of Mexico, or elsewhere, from the judgment of the Members of the Credit Foncier Company." It is fair to add that inasmuch as no one is obliged to join this colony, those of us who do not like the scheme have no reason to grumble. We can simply stay away. In this respect Mr. Owen's plan is a great improvement on Nationalism, or other forms of State Socialism, which would oblige all citizens, though directly in opposition to their own convictions and wishes, to submit to the new despotism. H. D. M.

Men and Things.

THE *Christian Register* called attention in its last issue, April 23, to the fact that it had reached its seventieth anniversary. Few members of either the secular or religious press can show so long and honorable a record as our Boston contemporary.

NOT long ago, the Protestant Episcopal Bishop of a far Western State administered the rite of confirmation in a little town, and the local paper, in a long and appreciative account of the event, unctuously described the good Bishop "in his lawn-tennis sleeves walking up the aisle with solemn step."

WE learn from the *Register* that Mr. George M. Pullman, when asked how it felt to be a millionaire, admitted that being rich brought a comfortable feeling, but said, "I believe I am no better off—certainly not happier—than I was when I had not a dollar to my name, and had to work from daylight till dark."

WE are in receipt of the April number of "The American Dictionary of Printing and Bookmaking," announced by the publishers, Howard Lockwood & Co., to comprise "references to all that is known of the art from the earliest to the present time—technical, historical and biographical." The entire work will comprise six hundred pages and be profusely illustrated. Issued in quarterly parts and presented as a premium to subscribers of the American Bookmaker.

THE movement known as Reform Judaism so ably represented in Chicago by Dr. E. G. Hirsch, Dr. Moses and others, is to have a printed mouthpiece, a weekly publication, called *The Reform Advocate*, expounding the principles of the advanced faith among the Jews. The first number is before us, and is as fine a specimen of religious journalism, both in the matter it contains and the printer's work, as we could wish to see. One of Dr. Hirsch's discourses will be published every week. He will also act as chief editor. The new enterprise commands our heartiest sympathy, with sincere wishes for its success.

THE Wisconsin Humane Society has erected a memorial fountain to Henry Bergh, the work being presented to the city April 25, with appropriate ceremonies, Prof. Swing giving the principal address. The statue of the famous philanthropist, which surmounts the general design, is of bronze, heroic size, and represents the friend of the dumb ceatures stroking the head of a crippled dog. The fountain combines a drinking trough for horses and smaller basins for dogs. The work bears no inscriptions except the seal of the society which erected it and the name of the man whose good deeds it commemorates.

THE prizes offered by the American Economic Association for the best essays on the subject of Women Wage-Earners have been awarded. There were thirty competitors for the prize. The first, of $300, was given to Miss Clara de Graffenried of Washington, D. C. The second of $200, to Mrs. Helen Campbell of New York. Miss de Graffenried is a descendant of Baron de Graffenried, a friend of Oglethorpe, who planted a colony in Georgia. Her father was a lawyer of distinction, who resided in Macon, where she was born and spent her early days. Mrs. Helen Campbell is a native of Lockport, N. Y. She contributed sketches to magazines and newspapers at an early age, and later gave special attention to problems relating to the condition of the poor in cities, contributing in October, 1886, a series of articles on the working women of New York, to the New York *Tribune*, subsequently published as "Prisoners of Poverty." These studies were continued the year following in London, Paris, Italy and Germany, the results of which were embodied in her "Prisoners of Poverty Abroad."

Contributed and Selected.

Day and Night.

O, the rapturous thrill of awaking
In the morning cool and gray,
When my pulses stir with rejoicing
For the gift of another day.
O, a day is too short for such chances
Of love and of service true,
With the glory of sunshine around me,
And my beautiful work to do.

But the dear day slips from my holding
And the chances come and go;
While I love and I work a little,
And I worry a bit, you know.
Then the evening comes with its quiet,
And dreams of the hours past,
And I put off my plans until morning,
And I'm glad to sleep at last.

So my life grows rich with its meaning,
Until beauty and service combine;
And it claims me with power resistless,
It thrills me with longings divine.
Too brief are the years of our striving,
Far distant the brotherhood dream,
But we work with a courage unfailing,
And life holds a glory supreme.

But perhaps in the misty future
An hour of quiet may come,
When an evening hush may enfold me,
And each summoning voice be dumb;
I may sit perhaps in the stillness
And muse on the happy past;
Then say my few words of thanksgiving
And be willing to sleep at last.

EMMA ENDICOTT MAREAN.

Spiritual Unfoldment.

We find ourselves in a universe which extends from ourselves, as a center, beyond the bounds that even our imaginations can reach. In one direction we are met by immensity, by magnitude inconceivable; in the other by infinite minuteness. Within this sphere and immediately surrounding us, is a limited area which constitutes the field of our consciousness—infinitely small when compared with the surrounding whole. The measures, the radii of this inner circle, are the senses. Of all that lies outside of the field of our vision, our touch, our hearing, our smell, our taste, we are unconscious. These senses circumscribe us by their own limitations. But latent in humanity, or just beginning to unfold in the process of development, are what I will call the spiritual counterparts of the physical senses, adapted to the perception of realities non-impalpable, as the physical senses are to the perception of the physical world about us. Or to express it differently, each of the physical senses will in the process of evolution develop a sensitiveness and acuteness that will extend the field of its perception to things now beyond the scope of its powers. We shall feel things now impalpable, see that which now appeals vainly to our vision, hear that which now beats upon our ears without recognition, and become aware of perfumes and flavors that are non-existent to our physical senses. The sense of feeling is the first to be developed in the mind, and, in a certain sense, is the basis of all perception. It is also the first sense to extend the sphere of its perception, to develop its spiritual side. Here are already numerous examples of the more or less imperfect development of this sense extension, the first manifestation of increased sensitiveness of nerve and brain. Next in order comes the like development of hearing, and quickly following, that of sight. Examples of these are not wanting, though less common and less perfectly developed than spiritual feeling.

The question may be asked, "Are these finer powers desirable, and if so how may their growth be fostered?" They are desirable when they come in their proper time and place in the evolution of the individual; since they confer enlarged capacity for reception, and thus make more rapid growth in knowledge and wisdom a possibility. But if forced into development prematurely they are often the avenues through which much pain and suffering reach both body and spirit.

The development and growth of these spiritual perceptions can not be hastened by direct effort. They bloom when the whole being is ripe for their unfoldment. Recognition is helpful, like the sunshine to the rose. Concentration of thought or desire mars the work, as when impatient fingers pull at the still folded petals of the rose. Spontaneous unfolding by virtue of the force within is nature's law, alike for flowers and souls; beautiful in the process, perfect in the result. Let us not take nature's work out of her hands.

MARY R. KEITH.

Santa Barbara.

The Work of Unitarianism.

I am not a Trinitarian: I am a Unitarian—though acquitting all sects of responsibility for me. . . . Any Unitarianism which does not take up its meanings [those of the doctrine of the Trinity,] and bind them together in a higher and purer statement is not one upon which I can pledge abiding hopes. *Unitarian* it must be; not a mere cleanser of the soiled garments of Catholicism, not a finical dependent, not a hanger-on, however fastidious, upon any limited ecclesiastic tradition; it must, on the contrary, recur at will to the fountains of inspired power in the human soul and to the enunciations of faith in *all* human history.

So doing, it has before it a grand career, among the grandest in the world. Limiting itself to nice and timid expurgations of Catholicism, it will no more than perform the part of usher to Episcopacy, and like a servant who assumes to be more than he really is, will miss even of the honor which appertains to a menial service.

I hope for better things. . . . I trust that in the great audit of Eternity, the Unitarianism of the nineteenth century may come forward and stand in honor to hear the words of its reward:—"Well done, good and faithful. Because thou hast dared to believe largely, equally by intrepid expansions of faith and thought the amplitude of my working; because thou hast dared to hear me in the uttermost deeps of thine heart and to find my tokens in the length and breadth of the history of men; because so thou hast given health and wholeness to the divided thought of the world, therefore enter thou, now and forever, into the joy of thy Lord."

—*D. A. Wasson.*

IF you look back into history you will recognize this university-extension movement as the third of three great waves of advancement. First, the Reformation, which led people to think for themselves in matters of religion; second, the great democratic movement which has led people to gain control in their own government; and now the great popular educational movement which is bringing the whole people into the higher fields of knowledge. The universities are not going to be swept away, but the people are to be the learned bulwark of the nation, and *the* university will be the University of England and the University of America, the people working out self-government of education as of religion and of politics. —*R. G. Moulton.*

IN the moral imperative, which commands us categorically, and acts without our order, and can not be silenced by us, we find hints of a Personality that is girding and enfolding ours.

"It pervades mankind, as one life pervades the trees."

—*Prof. William Knight.*

FORTUNE brings in some boats that are not steered.—*Shakspeare.*

WHAT a pity that when men get to just that point where they are ready to enjoy, the word can not be spoken which should protect them against abuse and decline! It is very clear what that word is—it is the apostle's wise word—be sober. That is, enjoy but do not let the pleasant things *intoxicate* you; do not let them overpower your moral manhood; remain master of them and of yourself; keep the eyes of judgment and conscience and self-respect open, and do not let the golden mists of youth and abundance and pleasure dazzle and blind you. Have the enjoyment, the gladness, the pleasures life may bring, but *remain superior to them*,—and do *not* have the pain and care and enfeebling and regret they may bring.—*Rev. Joseph May.*

Correspondence.

DEAR UNITY:—A thousand good things are now being truthfully said of the late Rev. Dr. L. G. Ware, long the pastor of the Burlington, Vt., Unitarian church. Perhaps his sympathy with progressive ideas of the Western Conference also deserves a mere mention. Of this he has frequently spoken or written to me. Just before the May meetings last year he wrote me that he should use his influence to have the Western secretary elected one of the directors of the A. U. A. Last January 13th, he wrote "As to the Western Conference, in the matter of 'fellowship,' my sympathy and hope are all on that side." In the same letter he writes approvingly of "Your happy idea of a memorial to Emerson." I think I do not betray any trust in making mention of this fact. In his death, "*who* hath not lost a friend?"

Yours truly,
PERRY MARSHALL.

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Pittsburg Times:—A companion piece for Wallace's "Ben Hur" is Hancock's "Genius of Galilee." In these two books are set forth the two points of view from which the forces of opposing thought are approaching Christianity—the one accepting the letter of Scripture, the other reducing the whole story to a basis of pure naturalism, around which during the first century and a half of our era there gathered a mass of legend and Alexandrian speculation. Between the points of view there is no place for any harmonizing process such as that which Dr. Briggs has set up, according to which the Scripture is divine, but only in its concepts. Newman said there was no medium between Atheism and Catholicism: so these writers teach that there is no medium between perfect inspiration and pure naturalism.

Rochester Union and Advertiser:—In the epilogue of the book are traces of skeptical, or at least, decidedly monotheistic and anti-trinitarian views. Such conclusions will antagonize one class of readers and please others. Of the story and description, however, it may be said that is simple, graceful and attractive.

San Francisco Morning Call:—This is the time that religious novels are on the increase, and there is no telling how far the taste for this class of literature may be carried. In this work, however, the author, who has shown himself a close student of the Bible, has presented a story that is profoundly interesting, and will be read by many who have a desire for a more complete one than can be obtained by the average reader from the verses in the holy book. The author has divided his novel into six books. In one he traces the career of Jesus of Nazareth, in another he treats of Cæsar and Rome, in another he presents the habits of the Galilean world and the ancient history of the Jews. In the others he tells the story of Sarah of Lydia, of Egmond and other characters, historical and otherwise. The book does not appear to have been written in the interest of any sect, but on the contrary, seems to be the work of one who is entirely free from bias. It is a book that cannot fail to have a good influence.

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CHARLES H. KERR & CO., Publishers,

175 DEARBORN STREET, CHICAGO.

Church Door Pulpit.

Which Shall It Be?

The following communication explains itself, and we are glad to do Mr. Taft justice which he feels will be secured him by the full publication of his address. We still feel, however, that the cause of temperance he so ardently desires to serve is often more injured than helped by extreme statements. We sometimes find the arguments for prohibition more emphatic than logical, but we commend the zeal and devotion to that cause which lies back of them, and is our cause as much as this friend's.—ED.

EDITOR UNITY:—That you are all unconscious of the injustice you did me and the cause of prohibition, in last week's UNITY, is to me evident. Nevertheless, you wronged me and the cause for which I had spoken by the disconnected manner in which you gave my words to the public, since what you quoted from my temperance address was so dissevered from what preceded it as to make my affirmations appear as outbursts of unreasoning zeal, instead of being logical deductions reached by sober reasoning. In addition to this you did the further wrong of misquoting me. You make me say that "the man who advocates license is either under the hypnotic influence of a vicious education, or is a political demagogue." Just before the sentence which you attempted to quote, I had called attention to the incontrovertible facts that high license establishes the most heartless and destructive monopoly known to the world. I then said, "The man who claims to be opposed to monopoly, while at the same time advocating high license, is either under the hypnotic influence of a vicious education, or he is a political demagogue."

You will readily comprehend my deep regret that the readers of UNITY should be educated away from prohibition by such a misleading use of parts of an address which has proved helpful to many who have read the whole of it. The ethical principles which it sets forth are true and abiding, and not until they are recognized and enforced by law will the rum traffic cease to desolate the homes of America, control political parties and debauch legislatures. The late decision of the United State Supreme Court that "No man has a natural right to engage in dram selling," is the morning star of the coming day. But the scenes of carnage and desolation which I see lying between us and the full sunlight of that day make my heart sick. S. H. TAFT.

Humboldt, Iowa, April 12, 1891.

At the annual reunion of the G. A. R. in Humboldt on the evening of Feb. 20th, 1891, the Rev. S. H. Taft being called upon to speak to the sentiment, "Our Country, Then and Now," responded as follows:

Mr. Chairman and Members of the Grand Army of the Republic: At this annual gathering, when with your friends you meet to renew old associations, and eat baked beans and hardtack, you have been pleased to invite others beside your own members to take part in the exercises of this evening, and in conferring such an honor you have named for me a theme for discussion of vast magnitude, "Our Country, Then and Now." You, Mr. Chairman, stated what I had supposed was referred to by the "Then," the condition of our country during the war in which you and your comrades took so important a part.

To what date shall we refer as the beginning of the war? Some would say the bombandment of Sumter. But the John Brown song which has just been sung clearly indicates that those present here to-night believe the war began before Sumter was fired upon. But can we stop at the contest of Harpers' Ferry when John Brown sought to open freedom's door to the slave? What of the fierce conflict in Kansas where the best blood of the nation was shed at Lawrence, Osawatomie and many other places, on behalf of free soil, free speech and free men?

But we may not stop at the war in Kansas; at an earlier date than this the rebellious power with which you had to contend had ruthlessly beat down our noble Sumner and stained the Senate chamber with his blood. The war which this camp-fire commemorates was a struggle between slavery and freedom, and was begun when the slaveholders began to control the politics of the nation. When your soldiers were called upon to meet the cohorts of slavery in deadly conflict, the contest had developed into the most extensive and desperate internecine war known to history.

It was the more sanguinary and desperate because the national government had been a joint partner with the slave holder in his war upon human freedom, up to the time of the firing upon Sumter. So debauched had the moral sentiment of the people become from this partnership in crime that it was nearly two years after the slave power had attempted the destruction of the government, before the nation made any attempt to defend freedom.

Its generals even went so far, in their cowardly subserviency to the slave power, as to send back from our lines the fleeing slave who came to us to help save the nation's life. Such another instance of cowardly subserviency and moral debauchery is not recorded on the pages of history. But during this time God held us fast in the crucible of military disaster.

The government seemed much more intent on placating the slave power, than on seeking the favor of God.

Secretary Seward in 1861 instructed our Minister to France, Mr. Dayton, to say to Napoleon, that whatever might be the result of the war, it would neither free nor make a single slave. But the nation at last woke to a consciousness of its danger and its sin, and repudiated "its covenant with death and agreement with hell," by proclaiming freedom to the slaves, and asserting its authority as a nation, over all its territory.

From that time on to the close of the war every blow you struck was for freedom. The stars and stripes were cleansed from the pollution of slavery by the blood and tears of the nation and thus became the most glorious banner in all the world.

The sublime work to which the soldiers of the Union army were called was nothing less than the redemption of our country from the domination of slavery, and the transforming of a confederacy into a nation. And this work, fellow soldiers, you and your compatriots most gloriously accomplished. When we look upon the war and contemplate its magnitude, its cost in treasure, tears and blood, it seems passing strange to us that the conflict was not anticipated by every intelligent statesman, long before it burst upon the nation. But this was not the case.

In 1842 Abraham Lincoln, in a speech delivered at Springfield, Ill., said: "Of our political revolution of 1876 we are justly proud. It has given us a degree of political freedom far exceeding that of any other nation of the earth. In it the world has found a solution of the long-mooted problem, as to the capability of man to govern himself. In it was the germ which has vegetated and is still to grow and expand into the universal liberty of mankind. But, with all these glorious results, past, present and to come, it had its evils too. It breathed forth famine, swam in blood, and rode in fire. And long, long after, the orphans' cry and widows' wail continued to break the sad silence that ensued. These were the price, the inevitable price, paid for the blessings it brought."

He certainly anticipated no such civil convulsion as the war of the rebellion. He considered the war for human freedom fought and the victory won, and proceeded to speak of a no less important revolution for the protection of society from the domination of the rum power. He proceeded to say: "Turn to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it, none wounded in feeling, none injured in interest; even the dram-makers and dram-sellers will be blessed."

The great Senator from Missouri, Thomas Benton, at a still later date, in 1851, had caught no glimpse of the oncoming storm, for he said to Charles Sumner when he entered the Senate, "You have come upon the stage too late, sir. Not only have our great men passed away, but the great issues have been settled also. The last of these was the National Bank, and that has been overthrown forever. Nothing is left you, sir, but puny sectional questions and strifes, petty strifes about slavery and fugitive slave laws, involving no national interests."

The instruction of the government to our Minister in France revealing the same blindness, has already been referred to. There *were* those who recognized the responsibility and guilt of our slavery-debauched nation, who spoke words of rebuke and warning; but they were accounted disturbers of the peace, and were denounced and mobbed, as prohibitionists have been in our day. For the sins and consequent moral blindness of the nation was the war of the rebellion visited upon us. At the cost of vast treasures, bitter anguish and rivers of blood the nation was redeemed.

"Our Country, Then and Now," What of the "Now"? You and your compatriots, aided by a forgiving God, rescued the Ship of State from slave holding rebels who sought its destruction. How fares it with the noble ship to-day; which is doubly sacred because of the great price in treasures, tears and blood, by which it was rescued from destruction? I would that I could answer All's Well, the ship is sound, its captain is guiding it upon the boundless ocean of time by the chart of righteousness and the star of liberty; its passengers and sailors are all loyal to its flag and obedient to its laws, which give protection to all, and especial privilege to none.

But these words of hope and cheer I am forbidden to speak by the very sentiment of patriotism which led you to exchange the peaceful light of love and home for the wild glare of the camp-fire. So far from the present condition of our country being that of established peace, it is one of great unrest and peril. President Lincoln said, before the close of the war in which you fought, that the country was in great danger of destruction from the great monopolies, which he saw even then forming, than from the war then raging. The danger he apprehended is upon us. But of *all* the monopolies, that of the drink traffic is the most overshadowing and destructive; for over and above its heartless tyranny in dominating legitimate lines of commerce, it is the most prolific source of moral debauchery and political corruption known to civilized society. Its legitimate offspring are licentiousness, defalcation, embezzlement, poverty, bribery, gambling, theft, arson, suicide, insanity and murder. It holds in contempt all moral considerations, and tramples upon all legal restraint. The southern state were never more relentless in rebellion against the authority of the nation, than are a majority of the chief cities of Iowa, in rebellion against the authority of our state.

Let me quote the testimony of the Sioux City *Journal* of a late date:

"The saloon is back in Sioux City and wide open. A price is received from it by the city of Sioux City. And in the strong company of the lawless saloon, troops devils without number. Of course!

"The saloon has come to stay. It looks that way. It has wrapped itself in politics and has the promise of impregnability."

The slaveholders rebelled because the nation opposed the pollution of free territory by the curse of slavery. The rum-sellers of our state are in rebellion because the state has forbidden them to desolate the homes of Iowa by their murderous traffic. Our people speak with horror of those, who, when holding office in the United States, by entering the rebellion perjured themselves. But the scores and hundreds of officers in Iowa, who after swearing to obey and enforce the laws of the state, have perjured themselves, in obedience to the behest of the rum power, hardly awakens surprise, to say nothing of just indignation and a stern demand for their removal and punishment. But this is not strange since most of the states, following the example of the national government, have entered into partnership with those who carry on this hellish traffic; and, as they did with the slaveholders, they give protection to the crime, with this difference however, that the dram-sellers contributed to the government giving them protection, a portion of their blood money by paying a license fee, which money tends to still further debauch the public conscience.

The rebellion which you helped to suppress was local, and never extended over half the national territory. But the monopoly and the rebellion of the rum power is co-extensive with the national domain; its representatives throng all the avenues of travel and trade, while its control of all the great cities of our land is absolute. Its emissaries keep watch in the legislative halls of the country, and it dictates the policy of both the great political parties of the nation. But in presence of all this startling array of facts, and with the criminal classes increasing in a ratio out of all proportion with the increase of population, most of our statesmen are as blind to the signs of the times as were the statesmen in the days of Benton and Seward.

Since the drink traffic exceeds all other crimes in the misery and destruction it visits upon mankind, the rum-seller *must* be held and treated as an enemy of society and the state. But there is one criminal greater than he; it is the legislative body that attempts to give to the drink traffic the sacred sanction of law, for such legislation is a conspiracy against the divine law, since it transfers protection from the innocent and law-abiding, to the criminal classes. It may give this protection either by boldly declaring itself in favor of the traffic, or it may do so under the plea of regulating it by high license; in either case the government becomes a guilty partner in crime; with this difference, however, in receiving a fee for its protection it adds to the crime of its conspiracy against the divine law, that of compounding felony!

The licensing of the rum-seller is a more villainous compounding of felony than has ever been named in legal text-books, since the government not only lets the criminal loose upon society for a price, but clothes him with authority to continue to inflict upon the commonwealth loss, anguish and destruction tenfold more subversive of its peace and well-being than theft, arson and murder; while the money thus guiltily obtained becomes

a corruption fund with which the government still further debauches the public conscience by bribing the taxpayer to indorse its unhallowed partnership with the saloon, besides which it establishes and builds up the most heartless and destructive monopoly known to the world. The man who claims to be opposed to monopolies, while at the same time advocating high license, is either under the hypnotic influence of a vicious education, or he is a political demagogue.

The moral apathy and blindness of the public is amazing, and presages fearful social convulsion and disaster. If we do not obey God by "delivering the spoiled out of the hand of the spoiler" those whom we might save to their families and the state will be transformed into vicious criminals and enemies to the commonwealth. There is not a great city in our land to-day that is not, by reason of this accursed traffic, at the mercy of the rum power.

If the republic for which you so bravely fought is to continue to live other than as a mockery and a sham, the rum power *must* be outlawed and overthrown. The government was ordained to establish justice, insure domestic tranquillity and promote the general welfare, while the rum traffic can have no existence only as it outrages justice, destroys domestic tranquillity and subverts the financial, physical and moral well-being of society.

Only by a speedy repentance of its neglect to protect the homes of America from the unmatched curse of the rum traffic, can the nation be saved from another and more fearful baptism of fire and blood than that of the war of the Revolution, or that for the preservation of the Union, in which you fought. Once and again has God warned us of coming judgments, but these warnings pass almost unheeded. The mobbing of the prohibitionists, the terrorizing of business men and religious teachers, the assassination of Haddock and Gambrell, by the rum power, and the late attempted destruction of property and life in Chicago by the great whisky trust, are but lightning flashes upon the dark face of the oncoming storm.

If Iowa, after having outlawed the saloon and witnessed the blessings of peace, prosperity and good citizenship which resulted therefrom in all parts of the state not in rebellion, shall yield obedience to the murderous rum power by transferring its protection from its loyal citizens to defiant rebels, it will thereby discrown itself as a Christian state and perpetrate a crime against the principles and stability of popular government and free institutions, immeasurably greater than that of the South in seceding from the Union; a crime which could but call down upon us the just judgments of an ever righteous God.

Whoever shall henceforth vote for license in Iowa or shall vote for a man in favor of giving to the saloon the sanction of legislative and judicial authority is an enemy to the state and nation, whether he knows it or not, since by so doing he votes to enthrone a power more destructive to the peace and prosperity of the Republic than African slavery ever was. The Supreme Court of the United States has declared that the saloonkeeper has no natural right to sell his beverage of death.*

So that in the future the man who votes for license thereby makes himself a conspirator against the peace of society, the stability of the government and the changeless law of God.

* Justice Field says: "The dramshops are the greatest source of crime and misery to society, in the land. . . . No citizen of the United States has an inherent right to sell liquors."

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

The Soul of Man. An investigation of the facts of physiological and experimental psychology, by Dr. Paul Carus. Chicago: The Open Court Publishing Co. Price $3.00.

Within less than fifty years the department of psychology has been revolutionized. The former psychology, depending almost exclusively upon introspection and reflection, and inextricably entangled with metaphysics, has paled its ineffectual light and resigned its pretensions in favor of new and controlling knowledge, the fruit of new methods. This new psychology has, however, lain mostly buried from the general view in the multitude of original monographs, memoirs and other special vehicles through which those engaged in research are wont to address each other, rather than the public in general. To collate, compare and sift the results now obtained in psychology, to apply the same to the problems of life, and to exhibit them in their philosophical, ethical and religious import is the immediate purpose of the author by means of this work. He truly remarks that a book of this sort is a very present and pressing need in the world of thought, and one that, except by himself, has not yet been undertaken in any language. In the execution of his purpose the author has been very successful. In this work, within the compass of less than five hundred pages, the reader will find a clear, correct and succinct exposition of the chief results of psychological inquiry as the same are known up to the epoch of publication.

It is, however, in the course of the author's preface that the cardinal purpose of the work is shown. He says: "In delivering this book I feel urged to express my deep indebtedness to Mr. Edward C. Hegeler of La Salle, Illinois. All the work I have been doing has become possible in the way it has been done, solely through his assistance. It is not so much that he has furnished the means by which *The Open Court* and *The Monist* are supported, it is mainly the enthusiasm for a great cause, the discriminating intelligence and the strength of conviction that have created the opportunity, the aim and the purpose, for which I have been permitted to work. Among the ideas which have inspired Mr. Hegeler to undertake a missionary work which is best characterized as a propaganda for the Religion of Science the most important one has been his recognition of the soul as form."

And again: "It is apparent that the ideal of a Religion of Science can not be realized before the problem of the human soul, in its main features at least, has been solved by scientific inquiry on the ground of the exact data of verified and verifiable facts."

Strange as it may appear, there are those of the generation now abiding who not merely trust that religion and science will prove not incompatible with each other, but rather who with full counsel on that behalf are instructed to see clearly that that combined assurance and pacification of soul in regard to the constitution and general economy of the world, which is the essence of religion, is an insuperable necessity for man; whatever may become or pass with respect to the estate of his belief, and is an attainable resource for him in spite of all imitations of his beliefs, subject only to a single and indispensable condition. This condition is that he shall be enabled to regard the universe as a metanomic whole. With this condition satisfied, they perceive that not even the perishing of such beliefs as are now in vogue in regard to a life after death or in regard to the being of God could avail to impair aught that is really essential to the prevalence or value of religion.

It will be no news to many that "The Open Court Publishing Company" is really the agency and pseudonym of a modern apostolate for the propagation of the faith whose cardinal doctrines are above stated; an apostolate of religion according to science, as faithful, devoted and zealous as was ever enlisted on behalf of any form of supernaturalism.

Hence the work under present notice; which is only one of a numerous series of publications issued by "The Open Court" apostolate, and all intended to contribute towards the promotion of the mission above stated.

Besides those who wish to keep informed with regard to modern progress in psychology the work can be commended to two classes of the faith-lacking. First, those who are continually daunted at the progress of knowledge and who on account of their religion are always disposed to evade the impact of science upon their forms of belief. Second, those who anticipate with complaisance the obsolescence of religion. Both may be instructed to know that faith is an indispensable constituent of knowledge; and not in any wise in danger of perishing. They may perhaps see that the religious transformations now undergoing are only the preparation for an era when the beliefs of man shall have been recognized and restated in the full light of science; and thus adapted and caused to serve as the invincible trust, consolation and inspiration of a thereby glorified humanity. F. C. R.

Valmond the Crank. By "Nero," New York: Twentieth Century Publishing Co. Paper, 35 cents.

A curious and bewildering extravaganza, some idea of which may be gathered possibly from the startling advertisement which its publishers have been running in UNITY. It is marred by a perverse disregard of the prevailing standards of propriety, yet we should be slow to class it as immoral. Its aim is doubtless to show the terrible discontent with the present social order on the part of those who are ground down by it, but we believe that the aim would have been better carried out by more restraint; for on most minds revulsion will be produced rather than sympathy by this recital. The book does without doubt show remarkable talent. We know of just one writer who from previous work seems capable of writing it, and having no personal acquaintance with the author of "Is This Your Son, My Lord," we can scarcely judge whether she *would* have written it. If she did, she probably will never tell.

The Lost Manuscript. A novel. By Gustav Freytag. Authorized translation from the sixteenth German edition. Cloth, 8vo, 2 volumes, $4.00.

A novel with little plot, few startling incidents, but keen characterization and noble philosophy of life. The scene is laid partly in the country, but mainly in a University town. The hero is a typical German professor, the heroine an ideal creation of superb womanliness. With all its nobility we fear the book is too long and discursive ever to become popular. The translation, as far as we can judge without knowledge of the original, is admirably done, and the print and binding are luxurious.

WRITERS on the anti-slavery movement have omitted to give full credit to the work of Lovejoy, who was the first to take a stand against slavery in the South, where such a position, in those days, involved martyrdom. Garrison, at this time, was with difficulty saved from the clutches of the mob in Boston, so that it is easy to understand that the man who espoused the unpopular cause in Missouri, lived from day to day in danger of being murdered. Lovejoy was not a great orator or writer, but he was a man who was thoroughly in earnest; when no one else dared denounce slavery in the South, and with only a few silent sympathizers, he stood out alone against the popular prejudice and the power of vested interests. In the *New England Magazine* for May Thomas Dimmock writes at length upon the thought and work of this man, who finally was murdered for his opinions, and who deserves remembrance at the hands of his countrymen for his earnestness and courage, though bearing less prominent part in the great struggle than Garrison or Lincoln.

THE Rev. Dr. F. W. Gunsaulus, Pastor of Plymouth Congregational Church, Chicago, one of the foremost of the younger pulpit orators of America, has written a two-volume novel, "Monk and Knight," now in press for early publication by A. C. McClurg & Co. It is an historical novel, or, as the author calls it, "An Historical Study in Fiction"; and is the result of long study of the period of which it treats. The field is Europe at the beginning of the sixteenth century—when the later Renaissance is giving place to the dawning Reformation. The book deals in a broad sense with the progress of intellectual liberty. Many of its characters are historical personages—such as Erasmus, Sir Thomas More, Henry VIII of England, and Francis I of France. The announcement of Dr. Gunsaulus's novel has awakened a lively interest, and those who have read it in advance of publication speak in strong terms of its power and originality, and predict for it a notable success.

A CORRESPONDENT of the Boston *Transcript* recalls this old but always good anecdote of Father Taylor: "Seeing in his audience at one time a well known clergyman of the Baptist denomination, he left the pulpit, and passing down the aisle to the pew where the reverend gentleman was seated, invited him to occupy the pulpit with himself and make the opening prayer. The visiting preacher declined, giving as a reason that a Unitarian had occupied the pulpit the Sunday before. Father Taylor was not the man to waste time or words on such material, so, hastily turning about, he strode hurriedly back to the pulpit, and on reaching it, said: 'Let us pray.—O Lord, deliver us from bigotry and bad rum: thou knowest which is worse; I don't. Amen.'"

FRENCH BY READING, a new French method on the inductive plan, by Louise Seymour Houghton and Mary Houghton, will shortly be issued by D. C. Heath & Co., Boston. The method is based upon reading, with a view to the rapid and easy acquisition of a vocabulary. Grammatical rules are given as the need for them arises, such rules being the more likely to be understood and remembered, because they have been needed. Four charming French stories by modern authors form the basis of the method, giving altogether a vocabulary of more than three thousand French words.

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Notes from the Field.

Western Unitarian Conference. — The churches throughout the bounds of the Conference have already received copies of the programme of the approaching anniversaries to be held in the Third Church, Chicago, corner of Monroe and Laflin streets, May 12-14. We commend this programme to the careful perusal of all, both ministers and laity. Let each church send its minister and its full quota of delegates, and let every little group of liberals in towns where there is no church send some one to get and give inspirations at these meetings. Let the Sunday circle as well as the established church be represented, and let us all come together with the single desire to promote the interest of "the faith that makes faithful;" to cultivate the sense of comradeship and the habit of co-operation in a noble cause. You cannot fail to get something worth coming for, but you can also give as well as get, and this is an additional reason for coming. As usual, there will be opportunities for renewing old acquaintances and making new ones. All Souls Church with its accustomed hospitality will throw open its door to delegates and their friends on Monday, May 11, at 8 p. m. On Tuesday morning the Women's Conference will assemble at 10 o'clock at the Third Church. On Tuesday evening the Conference sermon will be preached by Rev. Mary A. Safford, of Sioux City, Ia., following which will be a social reception in the church parlors; and on Wednesday morning begin the working sessions of the Conference. Consult the programme for details. On Friday evening as announced a reception to delegates will be given by the Unitarian Club at the house of Mr. and Mrs. John Wilkinson. A paper will be given on some literary topic by one of the attending delegates at the Conference. We are not yet able to give the name of the essayist, but it will be announced during the Conference. It is hoped that the friends will plan to remain in the city until after that evening. The complete programme of exercises will be found on the last page.

Boston.—Rev. Philip J. Moxom of the First Baptist church addressed the Ministerial Union on "The Work of a Christian Minister To-day." Eminently religious and spiritual should be the minister's main work. All other work and all his studies should contribute to his spirituality. But he should not be a mere theologian. He needs to be versed in science, history, in the world's progress, in knowledge of men. He must go out of his study to qualify himself to be a teacher to business men and busy women and developing children. He must study all conditions of men and families. He thought Jesus to be unique in his spiritual life and example and to be the supreme teacher for ministers as well for all men. Some gentlemen who followed in the conversation thought that God is the supreme inspirer, teaching us in human experiences, in his material and spiritual laws, in Jesus' life and in the lives of all good men and women of the past and present times.

—At the "Ladies Night" gathering of the "Channing Club," at Hotel Vendome, one hundred and seventy persons were present. Addresses on "The Relation of Young Men to the Sunday-school," excellent music and a collation were the exercises and enjoyments of the occasion.

—"Trade Schools in the Concord Reformatory" will be discussed by the Monday Club.

—The Bureau of Unity Clubs will hold its annual meeting in Rev. E. A. Horton's church on Monday evening of anniversary week.

New York.—The Rev. Dr. Bridgman of the Madison Avenue Baptist church has offered his resignation on the ground that he no longer believes the doctrine of endless punishment. In speaking of his resignation, Dr. Bridgman said: "For many years I have felt that the doctrine of endless torment was inconsistent with the spirit and even the letter, of the New Testament and a contradiction of those instincts of the moral sense which God has put in our nature. It can not be squared with the doctrine of divine fatherhood which seems to me central in the teaching of Christ. The fact that it is so largely discredited even in the most orthodox churches led me to conclude that the time had come for a plain, honest utterance as to the matter, so that my church at least might be free from the imputation that we stood for a doctrine we had ceased to believe. The fact that a minority of the congregation are not in sympathy with Dr. Bridgman's views compels him to feel it his duty to retire from the pastorate of the church, though earnestly requested by his people to remain with them.

Winona, Minn.—After thirty months' faithful service, organizing and building a Unitarian Society and church in this city, Rev. and Mrs. W. F. Greenman on Monday last took their departure for New England. To their untiring energy the society owes much of its present prosperity. A straggling, unorganized mass when Mr. Greenman came here, he has brought order out of chaos and the church stands to-day as a permanent monument of his work. On Sunday last he preached his farewell sermon to a congregation that tested the auditorium to its utmost, taking for his theme "Free Religion." Saturday evening a farewell reception was given Mr. and Mrs. Greenman by the ladies of the society, which was largely attended. Mr. and Mrs. Greenman leave a large circle of friends in this city who sincerely mourn their departure to other fields. Services will be continued during May and June, neighboring ministers supplying the pulpit. By September we hope to engage a permanent minister.

Oakland, Cal.—The San Francisco *Chronicle* of March 30th, gives an account of the dedication of the lecture room of the new Unitarian Church in Oakland, which owes its existence to the personal energy and devotion of the pastor, Rev. Charles W. Wendte. The special dedicatory services occurred at three o'clock on Easter day. Addresses were made by Rev. Edward E. Hale, Rev. W. R. Alger, Rev. Thomas Van Ness, Rev. Charles W. Wendte, Mr. Charles A. Murdock, and others. A number of children were christened and thirty members were added to the society. The seating capacity of the auditorium is five hundred with connecting wings capable of seating two hundred and fifty more. Five thousand dollars have been given for the memorial windows, exclusive of the windows. The church when completed, will cost seventy-five thousand dollars.

Metropolis, Ill.—As the result of faithful postoffice mission work, by a lady in Brooklyn, N. Y., a vigorous and promising beginning for a Unitarian church has been made at Metropolis. On April 12 a series of meetings lasting through the week was begun by our state missionary, Rev. L. J. Duncan and Rev. H. D. Stevens, of Alton, which awakened much interest. Our correspondent says, "Rev. L. J. Duncan will look after the immediate interests of the movement but in the mean time where is the experienced, practical, enthusiastic minister who can give the new bread of life to these Metropolis people? They need a resident minister in order to go forward to assured success. There is abundant means there to build a simple church and support a minister."

Sheffield.—After a short interregnum following the resignation of their pastor, Rev. L. J. Duncan, the Sheffield friends have called to their pulpit Rev. J. O. M. Hewitt, of Chicago. It is pleasant to know that Mr. Hewitt has withdrawn the dagger from his name in the Year Book list of ministers and once more entered upon the active work of his profession. From the reports received at Headquarters of Mr. Hewitt's ministrations at the various points where he has preached during the past few months, there is every reason to predict for him a successful pastorate at Sheffield.

St. Joseph, Mo.—Rev. J. C. F. Grumbine, of St. Joseph, has recently preached a vigorous sermon on "Immortality," which so pleased his hearers that they requested its publication in the city papers. In closing, he says, "Life's problem in which our destiny is involved, may never be solved by science. Yet I believe in the doctrine of Immortality because without it life is inexplicable, history is but a name, and God a mockery! By it our spirit is brightened, and by it God and life are justified."

Coldwater, Kas.—Rev. Chas. L. Clayton has been invited to the pastorate of the Unitarian church in Pomona, Cal. Rev. E. C. L. Browne's health failed after a year of work, and the church has been some months without services. Though small, the society is hopeful, and has lately bought a well located lot for a church edifice.

Decatur, Ill.—Rev. Sophie Gibb, pastor of the Universalist church of Decatur, has tendered her resignation to take effect August 1st. Mrs. Gibb is a broad-minded preacher, and has made a deep impression there. She has won the high esteem of people outside of her church as well as the love of her own particular flock.

San Francisco.—The undersigned have received and examined the credentials of Chas. L. Clayton, and we approve and commend him as a minister to the churches worthy of all confidence and respect.

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Lincoln, Neb.—A friend writes, "We were able to begin Sunday-school to-day with twenty-three pupils and teachers; just as many as we began with in Tacoma, Washington, six years ago on Easter Sunday." The Unitarian movement in Lincoln has strong friends, and it is cheering to know that they are getting to work in earnest.

Englewood.—Miss Kollock will give a series of three sermons, on the following subjects: the "Evolution of Ethics in Religion," the "Evolution of Ethics in Social Customs," and the "Evolution of Ethics in Literature and Art."

Hinsdale. — Rev. Herbert Taft Root preached at Janesville., Wis., Sunday, May 3. Mrs. Celia P. Woolley occupying his pulpit and conducting lay services.

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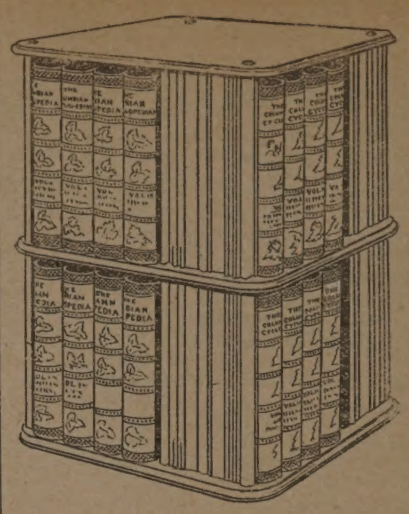

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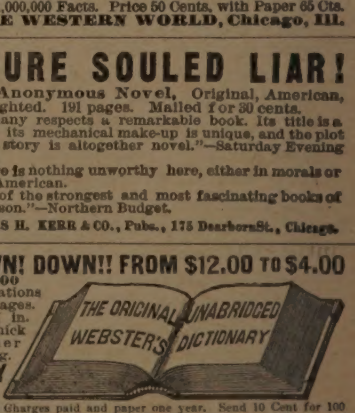

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Thurs.—When a man is on the right way his heart is open to heaven.

Fri.—Angels come from below the Son of Man, as well as from above him.

Sat.—We touch hands in the Spirit, and the light that is not the light of the sun covers and enfolds us all.

—*Robert Collyer.*

Spring Winds.

I heard the winds with unseen feet
Pass up the long and weary street;

They sang: "We come from hill and glen
To touch the brows of toiling men,

"That each may know and feel we bring
The first faint breathings of the spring;

"To sweeten lane, and street, and square,
And lighten all the dusty air.

"The hills from which we come lie bright
In something of a richer light.

"The long deep glens and woodlands lie
In softer shadows to the eye.

"The birds have caught a finer note
To throb with joy each feathered throat,

"The streamlet echoes sweet and clear
The liquid pulsings of the year;

"And everywhere you look is seen
Life dawning in a tinge of green."

Thus sang the winds as up the street
They passed with heard, but unseen, feet;

And, as they went, a cloud above
Sent downward tears of spring and love.

—*Alex. Anderson, in Young Days.*

Railroad Jack.

"Railroad Jack" is the most famous dog in all this section. He lives in and about the depot and railroad trains, and is a great traveler. Nobody owns him, but it is safe to say that every railroad man and express agent and station hand is his friend, and he always finds a cordial welcome and good care wherever he goes. The most common range of Jack's travels is from Montreal to Poughkeepsie, though he takes an occasional trip to the east on the Fitchburg and to the west on the Central.

A short time ago, after staying a day in Saratoga, he boarded a southbound train and took a trip to Rhinebeck. When Mr. Randolph, the baggage-master at the station, was attending the evening train due from the north, the train baggage-master said to him:

"Railroad Jack came down from Albany and got off here. Look out for him."

As the train drew away from the station Jack jumped on the station baggage-car, and took a seat among the trunks. Mr. Randolph said:

"Well, Jack, have you got any baggage, and where are you going?"

Jack wagged his stumpy tail and opened his intelligent jaws, as much as to say: "I'm all right." As they came to the crossing where the baggage is transferred to a wagon for Roundout and Kingston, Jack waited until the wagon was backed up against the car, and then leaped into the wagon. Saul Keldar, the driver, said:

"Well, Jack, if you are going to Kingston, jump up on the seat, and out of the way."

The dog did as was requested, went across the river, and spent the night at the Ulster and Delaware roundhouse. The next morning Jack was at the ferry, went on board the boat, and as soon as she landed on the Rhinebeck side he went to the depot, and remained there until the 7:07 a. m. train for Albany came along. When the train stopped, Mr. Randolph said:

"Jack, that is the Albany train."

The dog gave a low whine, and in an instant was on the platform of the baggage-car, scratching at the door, which was opened by the baggage-master, and Jack was all right on his return trip to Albany.—*New York Sun.*

ONE of those much-abused birds, the English sparrow, got into the globe of an electric lamp just before the hour for turning on the current, and did n't seem to know enough to get out. A little crowd assembled to see what would happen when the current was turned on; but before the catastrophe an elegantly-dressed man, accompanied by a lady walked up. When he saw the situation he handed his cane to his companion, pulled off kid gloves, climbed the slippery pole, to the great detriment of his good clothes, and, putting his hand within the lamp, released the bird, which flew away. The crowd applauded, and the gentleman went home for more good clothes.—*The Myrtle.*

The First Postage Stamp.

The Italians claim to be the first who introduced postage stamps into the world of "letters." Now, if you open any encyclopædia, whether Italian or foreign, you will see that the postage stamp was invented by Rowland Hill, and was introduced into use in 1840. But Italians now say that all this is wrong, and that the postage stamp is an Italian invention, and was introduced in Turin in 1818, under Victor Emanuel I., King of Sardinia; the first stamp being an allegorical design of a genius on horseback, surrounded by a round frame, oval frame and octagon frame, of the worth of fifteen cents, twenty-five cents and fifty cents. The first stamps, however, were rather postal cards than stamps, since the writing was on them, and not enclosed within any envelope. They could be folded, however, and sealed.

These remained in use until 1836. It was precisely this system, Italians now say, that Sir Rowland Hill adopted (though the encyclopædias say he invented it) twenty-two years later. Afterwards Thomas Chalmers proposed the separate postage stamp, to be placed on any kind of letter or envelope to please the writer, and this soon became adopted by other countries. In 1857 the United States of America again robbed Italy of its invention by making stamped envelopes for newspapers.

In 1875 Austria also robbed Italy of its invention by introducing postal cards. In 1882 Belgium robbed Italy of its original creation by introducing postal notes. All the fuss therefore that was made during the fifteenth anniversary of the postage stamps, and which gave so much honor to England, should have devolved on Italy, where it was first invented and introduced in 1818. At least so say the Italians.—*Newsboys' Appeal.*

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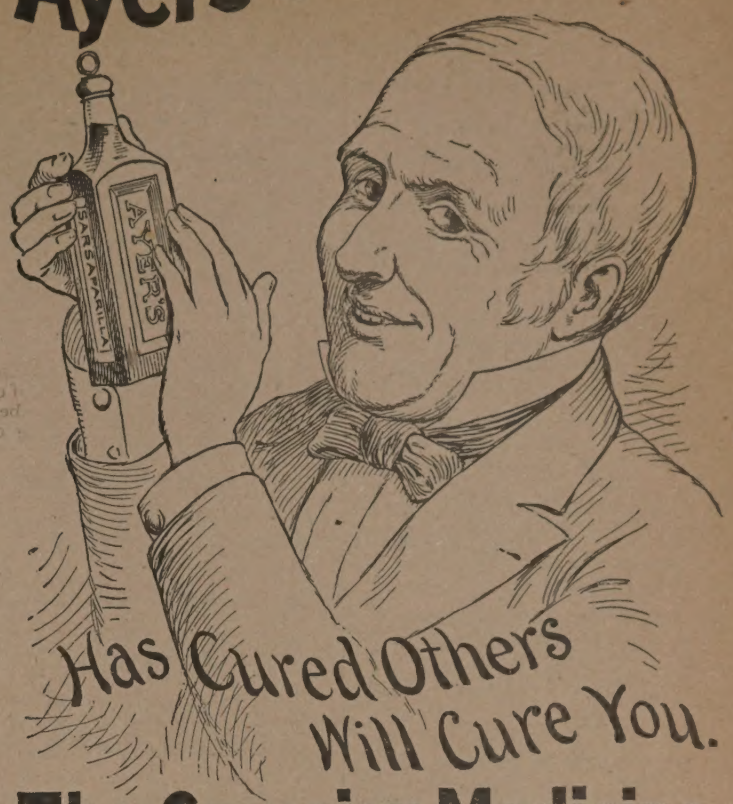

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Announcements.

Western Unitarian Anniversaries.

WOMEN'S WESTERN UNITARIAN CONFERENCE.

Tuesday, May 12.

10:00 a. m.—Devotional Service, led by Rev. Ida C. Hultin.

10:15 a. m. — Address of the President, Mrs. Celia P. Woolley.

10:30 a. m.— Report of Secretary, Miss Florence Hilton.

11:00 a. m.—Report of Committee on Disbanding.

11:10 a. m.—Report of Committee on Joining the Alliance.

11:20 a. m.—The Need of Spiritual Life in the Unitarian Denomination. Speaker to be announced later.

12:00 m.—Intermission.

2:00 p. m.— Announcement of Delegates.

2:05 p. m.—Report of Treasurer.

2:10 p. m. — Disbanding and Joining the Alliance. Mrs. West, Mrs. Richardson and others.

3:10 p. m.—The History, Work and Possibilities of the Women's Western Unitarian Conference. Mrs. S. C. Ll. Jones.

3:40 p. m.—Reasons why the W. W. U. C. should not Disband. Mrs. M. S. Savage.

3:50 p. m.—Discussion and Business.

Reception Committee to welcome friends and delegates: Mrs. Metcalf, Mrs. Ada Temple, Mrs. J. M. Wanzer.

WESTERN UNITARIAN CONFERENCE.

Monday, May 11.

8:00 p. m.—Reception to Delegates at All Souls Church.

Tuesday, May 12.

10:00 a. m.—Directors' Meeting, at 175 Dearborn Street.

7:45 p. m.—Sermon. Mary A. Safford, Sioux City, Iowa; Charles F. Bradley, Quincy, Ill., Alternate. Social Reunion in Church Parlors after the Sermon.

Wednesday, May 13.

9:00 a. m.— Devotional Meeting, led by W. C. Gannett, Rochester, N. Y.

10:00 a. m.—Business Session. Opening Address of the President, Daniel L. Shorey; Report of Secretary, John R. Effinger; Report of Treasurer, Myron Leonard; Reports of State Missionary Work, five minutes each. Appointment of Committees on Resolutions, Nominations and Credentials. In memory of Jusdon Fisher—J. Ll. Jones.

12:00 m.—Intermission. Dinner in Church Parlors.

2:00 p. m.—Annual Business Meeting of the Western Unitarian Sunday School Society. Reports of Officers and presentation of plans for the second years' work in the six years' course of study. Discussion of the Summer School and Sunday School Institute to be held at Hillside, Wis., in August next.

3:00 p. m.—Paper.—Comparative Religion in Sunday Schools, John C. Learned, St. Louis. Paper.—Primary Work in Sunday Schools, Elinor E. Gordon, Sioux City. Paper.—The New Testament Contribution to Universal Religion, W. W. Fenn, Mass. Discussion.

5:00 p. m. Intermission. Tea in Church Parlors for those who wish it.

7:45 p. m.—The Spiritual America.

1. Foregleams in Europe. The New World Rising out of the Sea.—Dr. Emil G. Hirsch, Chicago.

2. Contribution of the real America to the thought and life of the world.—Dr. A. J. Canfield, Chicago.

3. The America yet to be.—Howard MacQueary, Jamestown, N. Y.

Thursday, May 14.

9:00 a. m.—Devotional Meeting, led by T. P. Byrnes, Humboldt, Iowa.

10:00 a. m.— The Social Equilibrium—How to secure and preserve it.

1. The National Condition of Social Equilibrium. Charles F. Bradley, Quincy, Ill

2. Individualism—Henry Doty Maxson, Menomonie, Wis.

3. Individualistic Socialism. — Mila F. Tupper, Grand Rapids, Mich.

4. After the Transition.—Herbert Taft Root, Hinsdale, Ill.

Discussion.

12:00 m.—Intermission. Dinner in the church parlors.

2:00 p. m.—The Power of the Liberal Gospel. Dr. J. G. Townsend. Pittsburg, Pa. Discussion.

3:00 p. m.— Business Meeting. Reports of Committees on Business and Resolutions. Election of officers.

5:00 p. m.—Intermission. Tea in the Parlors for those who wish it.

7:45 p. m.—The Coming Synthesis of Religion.

1. Contribution of Ethical Culture. W. B. Sheldon, St. Louis, Mo.

2. Contribution of the Independent. Dr. Thomas Kerr, Rockford, Ill.

3. Contribution of Universalism. Augusta Chapin, Oak Park, Ill.

4. Contribution of Unitarianism. Paul R. Frothingham, New Bedford, Mass.

5. Contribution of Progressive Judaism. Joseph Stoltz, Chicago. Speakers limited to twenty minutes each.

Friday, May 15.

10:00 a. m.— Directors' Meeting, at 175 Dearborn Street.

8:00 p. m.—Social Reception to Delegates by the Unitarian Club at the home of Mr. and Mrs. John Wilkinson, 482 La Salle Avenue.

The Third Church is on the corner of Monroe and Laflin streets. Take cable cars at corner of Madison and LaSalle Streets or Randolph and LaSalle Streets, get off at Laflin Street and walk one block south.

The homes of the Third Church will be opened to receive delegates as far as possible. Will those who wish private accommodations write at one to the minister, J. V. Blake, 21 Laflin Street, Chicago.

Let all delegates report at the church, which will be open for that purpose all day Monday and Tuesday, May 11 and 12. They will then be shown to a good hotel near at hand, at from $1.50 to $3 per day according to room; or to convenient lodgings at proportionate rates.

Dinner will be served in the church during the noon intermission of Wednesday and Thursday, and a simple tea also, on each of those days, for those whose stopping places are at distant parts of the city.

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Western Unitarian Conference.—Any person may become a Life Member of this Conference by the payment of twenty-five dollars in one sum, and an Annual Member by the payment of one dollar.

Women's Western Unitarian Conference. — Life Membership may be acquired by the payment of ten dollars. Annual membership by the payment of one dollar.

Western Unitarian Sunday School Society.—Life membership shall be acquired by paying ten dollars, and annual membership by paying one dollar into the treasury of the Western Unitarian Sunday School Society.

WESTERN UNITARIAN CONFERENCE.

The treasurer reports the following cash receipts.

FOR CURRENT EXPENSES.

Previously acknowledged	$1,404.59
J. Vila Blake, Guarantee Fund, '90 and '91	10.00
S. L. Brewster, Rochester, N. Y.	25.00
Samuel Wilder, Rochester, N. Y.	25.00
Holland Unitarian Church, Grand Rapids, Mich.	12.00
All Souls Church, Janesville, Wis.	20.00
First Unitarian Church, Omaha, Neb.	40.00
Thos. Kilpatrick, Omaha, Neb.	10.00
Third Unitarian Church, Chicago	75.00
	$1,621.59

ON ENDOWMENT FUND.

Previously acknowledged	$4,472.20
C. Allen Browne, Boston, Mass., to apply on amount pledged by W. C. Gannett.	200.00
	$4,672.20

ON PARKER MEMORIAL FUND.

Previously acknowledged	$2,917.45
Henry D. Hatch, Chicago	25.00
	$2,942.45

ON EMERSON FUND.

Previously acknowledged	$18.05

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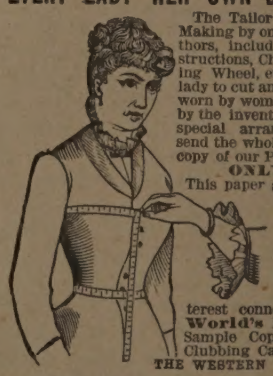

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